TOWN & COUNTRY CHURCH

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In This Issue

Shirley E. Greene, of the Staff of Congregational Christian Church's Council for Social Action, tells about the Columbia River Valley's agricultural-industrial potential on Page 1. He also sums up issues raised by the plans to develop the resources.

The Committee on Town and Country presents a report of its work for the year 1950 on Page 5. Henceforth the work will be conducted by the Department of the Town and Country Church.

If you are interested in making a church survey, read Ellis Cowling's account of the way in which it was done in Onandaga County, N. Y., on Page 9.

For notes on the newly formed National Council of Churches, see Page 10.

Bristol Chatterton gives an historical account of the pioneering work of Malcolm Dana on Page 12. Dr. Dana developed rural church services for the Congregational Christian Churches.

An account of church cooperation in the panhandle of Idaho is given by J. Merlin on Page 14. Mr. Merlin's address is Newport, Wash.

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Faith and Fear in the Columbia Valley

SHIRLEY E. GREENE

• The Columbia is a mighty river. Rising high in the Canadian Rockies it follows a tortuous course first north, then south through British Columbia. It enters the United States near the Washington-Idaho line and at that point immediately merges into the reservoir of Grand Coulee Dam, the world's largest man-made structure.

From the dam it makes a great bend west and south and east again. This bend embraces the area known as the Columbia Basin and is destined to become one of the Bureau of Reclamation's largest irrigation project areas. At the south end of the Big Bend it is joined by the Snake, a mighty river system in itself which drains all of southern Idaho and bits of Utah and Nevada.

Thus reinforced, the Columbia turns due west to pierce straight through the heart of the Cascade Mountains, almost bathing the foot of 11,000-ft. Mt. Hood. After emerging from the Columbia Gorge, it seems in no hurry to complete its journey. It picks up the important Willamette at Portland and then jogs considerably north before turning again westward to penetrate the Coast Range and empty into the broad Pacific.

Resources

My business, on a recent visit to the Valley, had mostly to do with its agricultural-industrial potential. I was holding a series of public hearings under Christian auspices on the subject: *By what plan can the land and water resources of the Columbia Valley best be developed, conserved, controlled, and used in the interests of all the people?* To grasp the significance of this question one must understand both the resource potential and the economic, political and ethical issues involved in natural resource development.

Even the briefest summary will indicate the vastness of this region's potential contribution to its own and the nation's material well-being. On the land are to be found 13 million acres of permanent crop land, 8 million irrigable acres and huge additional tracts of range land. In the forests of this region are contained 40% of the nation's remaining supply of saw timber, including 400 million board feet of Douglas fir. Under the region's surface are hidden commercially valuable quantities of 33 minerals, including 62% of the nation's phosphate reserve. Other important minerals are silver, gold, copper, lead, zinc, limestone and coal.

Water likewise is a major resource. In the fall of the Columbia and its tributaries is locked up 40% of the nation's potential hydro-electric energy amounting to about 30 million kilowatts. A 500-mile potential navigation channel is present. 1944 saw a 225.4 million pound catch of marketable fish including salmon, tuna, halibut, sole, etc. The present commercial fishing operation is accounted a $20,000,000 annual industry.

A third resource, without which land and water resources are meaningless, is people. The Columbia Valley has people and is rapidly getting more. Estimates of population increase in the valley vary from 38% to 50% during the decade since 1940. This is compared to a mere 12 or 13% increase for the nation as a whole.

The Problem

Turn over a potential and you always find a problem. The problem is how do we move from potential to actual, and the dimension of the problem is the distance between potential and actual.

Who shall develop, conserve, control and use these resources and by what plan? To these questions participants in our Columbia Valley hearings addressed themselves. Various views were held as to how much of it private enterprise can do. Whatever differences might arise over these points, there was no one

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who claimed that private enterprise could do the whole job.

After we reserve to private enterprise all the functions it will accept and can profitably perform there still remain the tasks of large scale irrigation works, flood control, navigation channel maintenance, fish propagation, recreational and wildlife development and multiple-purpose dam construction. More debatable are such functions as reforestation, soil conservation education and technical assistance, rural electrification, transmission and sale of publicly produced power, and range land management.

Collective or Private Administration?

The nature of the Columbia Valley seemingly makes state-by-state or even inter-state solution to these problems impossible. These jobs are going to be done ultimately by the federal government. They are in fact now being done by the federal government. Twenty federal agencies are at work in the Valley on various phases of this task. The real issues, as each of our hearings quickly revealed, are a) how much of the job will the federal government do; and b) by what sort of administrative device?

Those who want the federal government's role restricted to a minimum oppose creation of a Columbia Valley Administration. They cannot successfully show that the proposed C.V.A. would actually extend the federal government into any new resource development functions. Nevertheless, they obviously and vociferously fear that the C.V.A. may result in a) the federal government moving more effectively into certain phases of resource development and b) a further trend toward broadening government participation in the development program.

Most of the comments at our hearings were directed to the second issue in its most specific form: Do we or do we not want a C.V.A.?

Opposition?

The opponents were by far the more vocal and in better command of their arguments. Their arguments can be summarized as follows:

1. There is nothing wrong with the present program. The Army Engineers and the Bureau of Reclamation are getting the job done plenty fast enough.

2. Granting C.V.A. might be more efficient, we prefer the present degree of inefficiency to the risk of further curtailment of our liberties which a C.V.A. might entail.

3. The proposed C.V.A. would place too much power in the hands of three men (the Board of Directors of the Administration). It creates a super-state.

4. The C.V.A. bill is full of ambiguities, inconsistencies, contradictions and ill-defined allocations of power. It could be used by power-seeking directors to fasten dictatorial control over every phase of the social, economic and political life of the Pacific Northwest.

5. The argument by analogy from the Tennessee Valley Authority is unsound. The Tennessee Valley was so poverty-ridden and underprivileged that nothing could hurt it. The Columbia Valley is in no such condition and needs no such heroic treatment.

Those in Favor of C.V.A.

The supporters of C.V.A. are far less articulate. The following, in summary, seemed to be their position.

1. Development has been handicapped and retarded by the inevitable inefficiency, over-lapping and conflict of three major federal agencies and seventeen minor agencies operating independently in the Valley.

2. Even with the best of intentions the present operating agencies cannot give us a comprehensive and integrated plan for land and water resource development, conservation, and use. Their statutory authorizations do not permit such planning.

3. The proposed bill gives protection to local interests and rights through such provisions as advisory committees, Congressional review of plans, guarantee of existing water rights, provisions for payments in lieu of taxes, requirement that two of the three directors be long-time residents of the Valley, and the like.

4. A government corporation which C.V.A. would be, is a more efficient and business-like method of doing this kind of work than the present method of many bureaus dividing the task and all ultimately hooked-up through line organization to Washington. The issue here is principally one of administrative method and efficiency since the bill grants no new powers.

5. Of course conditions in the Columbia differ from those of the Tennessee Valley in 1933. Nevertheless the T.V.A. is a valid example. It illustrates the value of the government corporation, the unified administration, the comprehensive plan and the small responsible and accessible Board located in the Valley.

When this mass of argument is carefully analyzed it becomes apparent that the real issue here is not facts, but feelings. Both sides rest their case ultimately on a set of assumptions. Both can be charged with a certain element of naïveté, for it is just as naïve to assume that all government is bound to be bad as to assume the opposite.

Community Outreach

• The Department of Town and Country Church of the Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo., has published a twenty-page booklet entitled, "Community Outreach of Town and Country Churches." Prepared by Claude J. Snyder, director of town and country church work for his denomination, this study describes the activities of nine Evangelical and Reformed churches in six different states "which are truly serving their communities."

The way the members of these churches have responded to the challenge for Christian unity and service to their respective communities is significant of the reactivation of scores of other rural churches throughout the country.

Community Outreach of Town and Country Churches may be procured from the address given above for 15 cents.

Pooling Religious Resources

Two news items appeared almost simultaneously last fall. One was in the New York *Times;* the other in the Charlotte County (Va.) *Gazette.* The former reported a meeting in Boston of 14 leading Protestant denominations to consider the question of church union at the national level. The latter reported an experiment in church cooperation in a small rural community. The experiment began six years ago and has met with enough success to suggest that communities can benefit from pooling religious resources without having to wait for a national movement.

Drakes Branch is a community of about 700 people in a rural county. It has four Protestant churches—Methodist, Presbyterian, Episcopalian and Baptist. Each minister has at least three other churches in his circuit, and some of these are in adjoining counties. In the smaller communities he can hold preaching service about twice a month. The church schools can meet on the Sundays when the minister is not present. But Drakes Branch found that when three separate church schools met each Sunday, their religious education program was not effective. The fourth church did not even attempt to have a Sunday School. It had given up the struggle. The ministers began to think about joining forces for the Sunday School program. Three of the four denominations decided to try it, including the one that heretofore had no school. That was six years ago.

As in most rural areas, the turnover in professional personnel is frequent and continuous. Often the program initiated by the professional stops when he leaves. Not so in Drakes Branch. The ministers who started this program have all gone on to other charges. The program, however, continues. This indicates that the lay leaders, as well as the ministers, have accepted its value to the community and have made it their own.

One of the ministers who helped to start the program writes from his present charge: "I remember how depressing I found the small struggling church school that greeted me when I first was appointed to Drakes Branch, and then what a lift we all felt as we thought of and got under way with the cooperative effort. . . . It is gratifying to learn that the cooperative church school at Drakes Branch is setting a pattern that may be helpful in other denominationally-riddled small communities."

His "small struggling church school" was no more depressing than the other two. No one of the separate schools had large enough attendance to make possible graded lessons. Leadership, too, had been inadequate when divided by four. In the joint effort with more than 100 in attendance each Sunday and with the help of the best teachers and the best literature from each denomination, a really fine program is possible. According to the minister quoted above, the church whose Sunday School was inactive furnished "one of our ablest teachers." Her talents, which had been unused, became available to the community through the cooperative program. A good strong superintendent is elected by the school each year. He is chosen for his leadership ability with no thought of denominational rotation. One year the superintendent came from the denomination not officially participating in the experiment. A union vacation church school is now held each summer. A teacher-training school is now contemplated as the next step toward a still more effective program.

Last year work began on a joint choir to sing at all church services. In this area, too, a pooling of resources made for finer quality. This year one more step has been taken. It was this step that called forth the news item referred to above. The Methodists and Presbyterians have decided to hold their preaching services in the same building as the church school. For two months they will meet in the Methodist church and for the next two in the Presbyterian, and so on throughout the year. The result reported after the first two

Photograph by A. Devaney, N. Y.

months of this plan was that with church service following Sunday School immediately and in the same place, almost everyone stays. People who formerly had available two church services a month can now go to church every Sunday—and they do. Yet, as one man pointed out, neither denomination has lost its identity: "Their organizations are entirely separate, but they have learned to work together in close harmony."

There is agreement in the community that the religious education has improved not only in quality, but also in quantity. More people are participating than before, and they are participating more frequently.

There was also a strong feeling that there was evidence of an important by-product: The church cooperation has served as "a unifying influence" in the community. There are fewer frictions and jealousies. Planning for community affairs has become smoother. The small town is "getting out of the slump" it suffered after losing its tobacco market. It has been able to adjust to the new textile mill and even to absorb the "newcomers" brought in by the mill. Cooperation in a community in one area of living almost invariably spreads to others.

—Jean and Jess Ogden,
Extension Division,
University of Virginia

Department of Pastoral Services

• Otis R. Rice, director of religious work at St. Luke's Hospital, New York City, is executive secretary of the Department of Pastoral Services of the Division of Christian Life and Work, of the National Council of the Churches of Christ in the U.S.A. Mr. Rice will also continue his duties at St. Luke's.

He succeeds Rev. Seward Hiltner, who had pioneered in this work for the Federal Council for 12 years and who last fall became an associate professor of the Federated Theological Faculty of the University of Chicago.

Y.M.C.A. in Town and Country

• "A Study of YMCA Strategy in Small Towns and Rural Communities," by Owen E. Pence, has been made for the Program Committee of the National Board of the Young Men's Christian Association, 291 Broadway, New York 7, N. Y.

The report includes, in addition to an historical record, chapters on "Present Trends Affecting the Status and Needs of Young People in Small Towns and Rural Communities"; "Present YMCA Services"; "Programs of Other Organizations"; and "Fundamental Issues for YMCA Policy-Forming Bodies." The text is interspersed with illustrative maps and charts.

The Association recognizes nearly one hundred Town and Country Associations. There are sixteen County or Town and Country Branches, usually related to larger city associations. Large numbers of local associations provide helpful "outreach" services on a regular basis among smaller surrounding communities.

The early beginnings of rural service of the YMCA are the result of the vision and labors of Robert Weidensall who in 1868 was a traveling secretary "along the Pacific Railroad," then under construction.

Dwight L. Moody and other revivalists held meetings at Du Page Township in Will County, Ill. It was there that Weidensall organized "the first practical step" toward the organization of a YMCA on a county basis.

"Our Association is an association of farmers," Henryville, Indiana, reported to an International Convention of 1877. In Candor, Pa., there were twelve members, claiming to be the first county association.

There were evangelistic meetings, Bible study and devotional programs. So the movement spread. John R. Boardman came on to help Weidensall. An Association in Monmouth County, Ill., bought a Ford car in 1912. This was hailed as a great event. Later came Albert E. Roberts, Henry Israel, Dwight Drew, Ray Jones.

At present regular service programs of the YMCA reach 2,983 of the 7,663 places of more than 1,000 inhabitants in forty-five states. "It is a much better service than many have supposed."

Recently the movement has lacked "a clear, unequivocal statement of policy." It has not even had "an affirmation of genuine interest in this field on the part of the supreme national organ of the Association." The Town and Country Committee has been inactive for some years.

Dr. Pence recommends noting "the significance of regional factors" in broad strategy. The appeal of remoteness has been recognized but means of implementing it have been lacking.

"The recognition of affiliated community committees should be greatly accelerated." New men's clubs in unorganized places should be encouraged.

There is need for a sense of obligation for outreach services. The growing significance of suburbia needs much attention. The use of school time in programs has become a matter of importance. The values of a life-centered program should be tested among young adults. There might be novel programs not yet explored "for the air age." The Association helped people adjust to previous changes brought on by automobiles, etc.

The religious needs of rural young people should be more searchingly studied. The status of the rural churches "is currently not too vigorous." It would be fortunate indeed if the experience of the YMCA with young people could be brought in as a reinforcement to the religious efforts so central in rural welfare.

"A Shed in a Cucumber Field"

• The rural church is "a shelter and a protection to the community . . . even as a shed in a cucumber field," says John Baxter Howes in a fall issue of *Motive,* magazine of the Methodist Student Movement, Nashville, Tenn. The rural church has deep traditional roots. It is a protection "for the richest of the Lord's vineyards and fields!"

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Committee on Town and Country

The Report for 1950

• The Committee on Town and Country, administered by the Home Missions Council, also has members appointed by the Federal Council and the International Council, and thus is a representative agency of the councils, rendering special services on behalf of the rural churches of the constituency.

The Committee, established in 1912, has emphasized and encouraged in-service training throughout its history. It has for over twenty years promoted observance of Rural Life Sunday on Rogation Sunday, the fifth Sunday after Easter; and for ten years has called for a wide observance of harvest festivals in churches. It has conducted the National Convocation on the Church in Town and Country since 1943, and maintained the periodical, TOWN AND COUNTRY CHURCH since then. The Committee initiated the compilation of *Hymns of the Rural Spirit,* of which almost 20,000 copies have now been distributed. The Committee is glad to advise with other units of the councils in their services to rural churches; it is cooperating in study of the rural church situation; it maintains informal contacts with the Department of Agriculture, farm organizations, colleges of agriculture, cooperatives and social agencies; and it renders certain field services through state councils of churches.

Institutes on the Church and the Family Farm

The subcommittee on Land Tenure has been offering to work with county councils of churches and ministerial associations that wish to conduct one-day institutes on the Church and the Family Farm. The subcommittee on Land Tenure has in the past conducted regional institutes bringing together agricultural experts and church people to consider how church organizations can be most helpful in encouraging farm ownership. The county institutes are a means whereby the subcommittee may assist local groups in facing their own situation. It has been assumed that rural Protestant churches are for the family farm, along with almost everybody. The county institutes are one way whereby the interests may receive practical expression. This is a new activity of the Committee on Town and Country. It is made possible by cooperation from the Farm Foundation, Chicago.

The Annual Convocation

Those most concerned with the rural church are invited to meet annually in an informal assembly to worship together, to educate and inspire one another, and to make plans and recommendations. The National Convocation on the Church in Town and Country was held at Lincoln, Neb., in 1949, and was conducted in Columbia, Mo., in 1950. The Convocation is attended by all interested. Most of those attending are ministers in rural parishes. A lay person is as welcome as a minister, and journalists, administrators, and governmental officials also attend. A few Roman Catholics have at times attended. The Convocation lifts up a few issues per year for emphasis. There are usually a score of commissions where local church methods and church cooperation are always stressed.

Town and Country Church

When the Convocation was established it was decided that a periodical on the town and country church should be closely linked with it. Thus the Convocation is promoted by and reported in the periodical, TOWN AND COUNTRY CHURCH. The periodical is published nine times a year at $1.00 a year, which is less than the cost of printing and distribution. The grants from cooperating home mission boards to the Committee have provided the additional funds. The periodical is addressed

mainly, but not conclusively, to the minister, and contains articles on methods of rural church work, digests of articles appearing in other periodicals, reviews of books and pamphlets.

Annual Orders of Service

The Committee issues annually orders of service for use in local churches on Rural Life Sunday and for Harvest Festivals. These leaflets have a single purpose—to aid the minister and the lay organization interested in the observance. These materials are reprinted by others interested, are distributed by cooperating boards of home missions, and are also sold by the Committee to parishes.

Collaboration and Consultation

Much of the work of the Committee consists of informal and relatively quiet collaboration and consultation with other agencies of the three councils, with community and governmental agencies, with state councils of churches. For example, the Commission on Worship has arranged seminars on worship in rural churches and has published booklets and the *Hymns of the Rural Spirit,* with our cooperation. The Committee has advised with the new Department of the Church and Economic Life of the Federal Council in its contacts with agricultural leaders and organizations. For many years informal consultations have been had with numerous officials of the Department of Agriculture, the farm cooperatives, the general farm organizations, for the purpose of exchanging information and points of view. The Committee convened a group interested in the rural church in New England in 1950, for the purpose of aiding others in conducting such research.

CLAUDE J. SNYDER, Chairman
BENSON Y. LANDIS, Secretary
DON F. PIELSTICK, Secretary

"Our churches and religious institutions are indispensable stabilizing factors in our civilization."

—HERBERT HOOVER

Breakfast in Washington

JOSEPHINE RIPLEY

• There were ninety for breakfast. Nearly all got there on time, even at the early hour of 8 a.m. They had come from many parts of the country to meet for breakfast in Washington.

They were gathered together in the interests of peace. They represented religious groups of many denominations, and they had come to join hands with the United Nations Food and Agriculture Organization in promoting peace—peace through agriculture.

It wasn't as far fetched as it sounded at first. Agriculture does have a part to play in peace because it has much to do with the standard of living in many parts of the world.

Communism isn't making serious inroads in the industrial countries, but in the undeveloped areas—in the areas where agriculture is man's work and his livelihood, where standards of living are low, where there is hunger and poverty.

That is why a simple, homely thing like farming has such a basic part in the framework of peace. Church groups tie in through their foreign missionaries who are working to improve the lot of the underprivileged.

Around the long tables of the "Washington breakfast" group, set up in the form of a huge square, were men who had lived in many far places of the world—India, China, and other lands—men who had witnessed the fruits of this partnership for peace.

It was a spokesman representing Protestant foreign missions who told of the work of the trained agricultural missionaries—men who preach with a Bible in one hand and a hoe in the other. In other words, missionaries who try to show men how to improve their standard of living as well as to raise their spiritual sights.

Another story was that of English Protestant and Roman Catholic missionaries working together in Hong Kong in the development of farm cooperatives. These cooperatives have not only brought the price of food down for the coolies, but have given them their very first experience in democratic practices—in the direct election of their own farm representatives in these cooperatives.

Now the missionaries are organizing another cooperative among the thousands of Chinese fishermen, with the objectives of bringing down the cost of fish, and bringing up the standard of living among the fishermen. All this activity has had the full support of the British colonial government.

In India, it's not as simple as this. There religion plays an exactly opposite role. Hindu traditions control the farmer and his farming at every turn. One who had been there many years said that he had once taken the time to compare the free choice of the American farmer with that of the Hindu. Out of 20 free choices of the American, as to where, what, and how much he shall plant or produce, the Hindu farmer has only 2.

If a man is a street sweeper, he may keep pigs and chickens, but he cannot keep cows. If he is a man of higher caste he may not, by the same token, keep chickens, but must confine his agricultural pursuits to another category of produce.

No short-term solution to this sort pattern seems possible, but it does illustrate the direct relationship of religion to agriculture in these countries.

Director-General N. E. Dodd of FAO wound up this "Breakfast in Washington" by some challenging facts: that while food production has now risen to prewar level again there are now some 200,000,000 more people in the world than there were then; also, that food production has increased in the "have" areas rather than the "have not" countries, so that those who were fairly well off are now better off and those who were underfed and hungry are still in that condition.

This unusual get-together was prompted by Raymond Miller, consultant to FAO, and it is the hope of FAO officials that all those represented will be inspired to join hands with the United Nations Food Organization in a joint program for promoting peace through improvement in agriculture—in the growing and distribution of food throughout the world.

—Reprinted from *The Christian Science Monitor*

A Hundred Years Ago

• Romain Rolland, who was professor of the history of art at the Ecole Nouvale Supérieure, Paris, and the author of many famous works, wrote in his biography of Jean Francois Millet, the peasant painter living in the village of Barbizon:

"In 1850 Millet sent *The Sower* and *The Binders of Hay* to the Salon." *The Sower* . . . "that wild looking young man in the red jacket and blue trousers, casting the seed, broadcast, with a violent action, amid the clouds of rooks that are sweeping down upon the field. . . . At the same period Millet painted *Peasants Going to Work in the Fields;* a *Woman Beating Hemp; Wood Gatherers in the Frost; A Virgin* for the signboard of a fancy shop at the corner of the Rue de Notre Dame de Lorette and the Rue St. Lazare; *Young Women Sewing;* a *Man Spreading Manure;* and *The Four Seasons.* He was also busy upon a picture of Ruth and Boaz."

French Farm Cooperative

• In a recent issue of *The American Friend,* Richmond, Ind., Stanley Hamilton tells about a cooperative farm in France which he visited. Those who belong to this cooperative group do so because they are "interested in finding peace, security and the good community." Started by a Quaker, the group now consists of twenty-four individuals of all faiths. All "seem possessed of a wonderful spirit."

Photograph by Philip Gendreau, N. Y.

Poetry and Rural Life

An Interview with Robert Frost

BENSON Y. LANDIS

• I received my inspiration to seek an interview with Robert Frost from George Russell. "AE" had suggested in many of his addresses on his tour of America that we should enlist the poets in our efforts to build a worthy country life in America. He had said: "It ought not to be hard to interest a man like Robert Frost."

I had seen Robert Frost fill a good sized auditorium in New York City when he read his own poetry. I had seen a large class—of which any professor would be proud—hang on his words when he lectured on poetry, for example on such subjects as "Where Poetry Comes In," "Where Poetry Gets Off," or "Poetry in the Schools."

When Mr. Frost consented to see me I went without a set of questions, but relied upon the moods of the occasion. He was much interested in "AE's" idea that the poets might help to rebuild the countryside. He told me much of his own philosophy and autobiography. He told me in no uncertain terms his ideas of the values of rural life.

"Poetry is more often of the country than of the city," insisted Mr. Frost. "Poetry is very, very rural—rustic. It stands as a reminder of rural life—as a resource—as a recourse. It might be taken as a symbol of a man, taking its rise from individuality and seclusion—written first for the person that writes, and then going out into its social appeal and use. Just so the race lives best to itself—first to itself storing strength in the more individual life of the country—of the farm—then going to market and socializing in the industrial city.

"I should expect life to be back and forward—now more individual on the farm, now more social in the city—striving to get the balance. We are now at a moment when we are getting too far out into the social-industrial, and are at the point of drawing back—drawing in to renew ourselves. The country life we are

going back to I can't describe in advance, but I am pretty sure it will not be the country life we came out of years ago. Farming—what survives of it—has demeaned itself in an attempt to imitate industrialism. It has lost its self respect. It has wished itself something other than what it is. That is the only unpardonable sin —to wish you were something you are not—something other people are. It is so in the arts and in everything else.

"I think a person has to be withdrawn into himself to gather inspiration so that he is somebody when he comes out again among folks—when he 'comes to market' with himself. He learns that he's got to be almost wastefully alone.

"The farmer has industrialized to his own hurt. He has made himself too social right on the farm. He has entered into the competitive outside life. The strength of his position is that he's got so many things that he doesn't need to go outside for. The country's advantage is that it gives many pleasures and supplies many needs for nothing. The tendency of our day is to throw away all of these things and count them worthless. Many of our country people don't value anything unless they buy it in the town—where townspeople buy it. Country people go to the movies instead of looking around them. Some want to put into district schools manual training and agricultural courses which are more elementary than the training of a child on the farm. It is ridiculous.

"The farm is a base of operations —a stronghold—you can withdraw into yourself there. 'Fill your cellar and fill your larder' so that you can go into the siege of winter with zest. Go to the cellar stairs, look at the preparations for winter. Smell the apples. Have a good cellar. That is a part of the good life.

"A person is always being pulled out of himself socially, and it is always in the person—and up to the person—to take corrective measures. He should know when to say: 'I am too much out of myself—too overt.' The tendency for preservation of his individuality draws him back, and I would guess that the loss of a people is in its industrialization. They are inclined to draw away from their base which is in the country. I don't know whether we can 'take thought' to make us turn back. The thing will almost take care of itself. But we won't go back the way we came. We may have a richer farm life when we go back to it."

I referred to "AE's" leadership in organizing cooperatives and in other social action.

"AE has done wonderful things with the cooperatives in Ireland. But I am not much interested in movements. I am not a person of that kind. I am not enterprising enough. I am too irregular. I keep bad hours. I do not try to reform. I have no quarrel with life and I myself do not try to 'run' life. I simply express confidence that the kind of thing I naturally like is always going to be the important thing in life."

I persisted in questioning about cooperatives. I wanted to know if Mr. Frost thought that the farm people he met were becoming more cooperative. He gave me the gist of his ideas as to why people should cooperate.

"You cooperate in order that you may be a better individual. You associate yourself with your fellows in order that you may be the stronger yourself. The individual and the social—I know those two things are always getting something out of each other. But I am mostly interested in solitude and in the preservation of the individual. I want to see people sufficiently drawn into themselves. Most of the iceberg is under the water. Most of oneself should be within oneself. A man must do that in order to be somebody when he comes out to market with other folks. He should be a large proportioned individual before he becomes social. If a man is wastefully alone, he should be better company when he comes out."

I asked Mr. Frost of his impressions of modern city life.

"Whenever I am in the city I hear people say they want to go to the country—to the open places. People are sick of each other. They have no reserves; the beat, beat of their many contacts wears them down. There are too many late nights. Furthermore the city is no place for children. There is too little of that feeling of the old time for children. The country is the place for children.

"As to the meaning of what is happening in Russia? I don't know. I feel that what is happening is against me—against my ideas. They seem to be industrializing the work on the land."

I also learned of Mr. Frost's affection for the small district school. He had taught the district school from time to time. He thought there were great values in having many little schools if only we were wise enough to put good teachers into them. What if there were only a few boys and girls—might there not be more opportunities for learning?

"I am not a 'back-to-the-lander.' I am not interested in the Thoreau business. Only a few can do what Thoreau did. We must use the modern tools at our disposal. I think we can get an analogy for our ways of living from the American Pullman car. There we are mostly alone, but there is opportunity to step out and be a little with people. I am for the artist—who is more alone than he looks. I am not for the reformer—who is always active, but usually has nothing to give. The real thing that you do is a lonely thing. And remember the paradox that you become more social in order that you may become more of an individual."

—Reprinted from *Rural America*, for June, 1931.

Where Do Ministers Come From?

• Ministers are not coming from town and country churches in the same percentages as twenty years ago, Claude J. Snyder reports in "A Study of Ministerial Sources in the Evangelical and Reformed Church," mimeographed by Board of National Missions, 1720 Chouteau Avenue, St. Louis 3, Mo.

Dr. Snyder finds his own conclusions somewhat the same as those in a recent study by Ralph Felton. In the Evangelical and Reformed Church "the supply of ministerial students from town and country churches has definitely dropped to

ess than forty-five per cent" of all tudents. The city is gaining on the ountry.

A study of the Virginia Synod of he United Lutheran Church indi- ates that whereas in 1915-19, eighty- ix per cent of ministerial students ame from rural communities, in 940-47, only forty-six per cent were rom the country.

Sons of farmers and sons of min- sters continue to comprise "a large hare of students for the ministry."

"Almost two-thirds of our present pastors were influenced in some neasure by their own pastors."

"Our rural congregations are more numerous than the urban. . . . Thus the rural churches will need to have more ministers than they furnish."

"Almost two-thirds of the minis- ters reporting had made their de- cision before college."

"All youth have many more con- tacts with many professional per- sons than was the case two decades ago."

"One of the chief influences to- ward the ministry must be the pas- tor: if he fails to win recruits there will be a continued dearth of min- isters."

"The methods of long ago will continue to be most important, be- cause the relation between persons" has been a factor in decisions.

"God and youth and another per- son. . . ."

Rural Church Priority

• A recent editorial in *The Tele- scope-Messenger,* Harrisburg, Pa., stated that "we cannot save the church in general if we do not save the rural church in particular." Sev- eral priorities may be assigned to the rural church. During the pioneer days, the rural church was "the stabilizing factor of the community in morals and social life, and some- times even in education." Today, many of our younger people move from rural to urban centers, but these people received impetus and courage to invest their talents "in the worth-while things of life through the churches of rural com- munities."

County Church Survey

ELLIS COWLING

• The way in which the Onondaga County, N. Y., church survey was conducted is reported below:

I personally visited the town and country pastors with a county road map in my hand and asked each man to outline his "parish" or area of responsibility. These areas of re- sponsibility were transferred to a master map which was covered with three layers of clear cellophane. By the use of special crayon I was able to draw the parish outlines on the cellophane, one layer indicating Methodist churches, another Presby- terian, Disciples and Congregational, etc. The coverage of each denomina- tion or the total Protestant coverage could thus be shown.

The Map

The completed map did reveal a number of unclaimed areas in the rural districts which meant that no minister was attempting an "in the home" ministry to families residing in them. However, such areas were not too large and the county did have better coverage than I expected. In agreement with adjoining pastors I claimed two of the unclaimed areas. A house-to-house visitation in just one revealed eight non-Catholic families. Two of these have already attended church at Pompey as a re- sult of our inclusion of them in our parish. This was one of the small unclaimed areas.

Some new pastors said, "I don't know what territory I am supposed to serve. All I was given was a list of names." There was not a single new pastor who had been told by the Presbytery district superintendent or local people what his parish was. Most of these men didn't know their parishes were in communities with only one Protestant church. Forms of church government—Episcopal, Presbyterian, Congregational—made no difference in this total absence of knowledge of parish limits. The only conclusion I can draw is that the parish concept does not exist among the rural churches of this county.

House to House

It is my personal opinion that home mission boards ought to survey first and send the missionary out afterward. My own experience will serve as an illustration: I came to Pompey to revitalize a very weak Protestant situation. Both Presby- terians and Disciples had committed themselves to home mission aid. Neither of the home mission boards had any idea—at least they kept it from me if they had—of the territory which this church should serve. The local folks thought there were ninety to one hundred non-Catholic fami- lies. By working house to house I found two hundred and ten. My method was to keep going until I ran into evidence of another nearby church actively seeking to reach the people. Even so I didn't go far enough in two oblique directions.

Now back to my county survey. I found only one community in which Protestant pastors had agreed on the territory their churches should serve. This was Marcellus. Four churches there had jointly surveyed what the pastors felt was the Marcellus area of responsibility. They had not con- sulted nearby churches to see if these limits had any relation to what others were doing. It was a good effort in itself but was in no way coordinated with what churches in surrounding communities were try- ing to do. Fortunately my survey showed that the Marcellus men did a good job of guessing where the limits should be.

Even in Marcellus there was no working agreement as to which ministers should call on those with- out church preference. At my sug- gestion they agreed to divide up this work on a geographic basis and see to it that every family had regular pastoral visits whether they were saints or sinners.

In no other small community was there a coordinated effort to discover the task of the churches in reaching the unreached.

The National Council

Twenty-five Protestant and four Eastern Orthodox churches have formed the National Council of the Churches of Christ in the U.S.A., in a constituting convention held at Cleveland, Ohio. Eight interdenominational organizations and several other agencies have been merged into one organization. No central headquarters has as yet been selected for the National Council, and it is understood that for the time being there will be several addresses for the various divisions and departments, mainly in Chicago and New York. There will be a general board which will meet bi-monthly. The assembly will meet every two years.

The Rt. Rev. Henry K. Sherrill, presiding bishop of the Protestant Episcopal Church, has been elected the first president of the National Council, to serve for the first biennium. Dr. Samuel McCrea Cavert was elected general secretary; Dr. Roy G. Ross, associate general secretary.

There will be divisions on Foreign Missions, Home Missions, Christian Life and Work, Christian Education. There will be general departments of United Church Women and United Church Men. There will be central departments of field administration, research and survey, broadcasting and films, Church World Service, public relations, publication and distribution, finance. There will be joint departments of stewardship, evangelism and religious liberty.

The Division of Home Missions will administer a Department of the Town and Country Church and a Department of the Urban Church. Both of these will have participation from other divisions and departments.

The Department of the Town and Country Church succeeds the intercouncil Committee on Town and Country which was administered by the Home Missions Council. The Committee was organized in 1912. In 1931 it was made a joint committee with the Federal Council, and in 1943 with the International Council of Religious Education.

Officers of the Department of Town and Country Church are: Claude J. Snyder, Evangelical and Reformed Church, Chairman; James M. Carr, Presbyterian Church in the U.S., Vice-Chairman; Benson Y. Landis and Don F. Pielstick, Secretaries.

Indian Prayer

• Hear us, oh great spirit in the sky. Our people are very old people. We lived in this land thousands of moons before the white man came. His way of life differed from ours. For many seasons there was bitter strife between us. Now there is peace but the heart of the Red Man is sad, for the White Man has destroyed many of Nature's most bountiful gifts and has forgotten that all things come from Mother Earth and go back to her.

The White Man thought we were slow in our lives. Our sons lived like their fathers and grandfathers. We did not make many things. Our poems and our stories were spoken; we listened to the music of flutes; but we did not record them on paper. Words of wisdom were spoken in the councils and our young men remembered.

We lived simply and near to the earth. In the voices of the earth and the running waters and the wind in the sky we heard the sayings of the Great Spirit who made all things and gave them to us. From the muskrat and beaver and squirrel we learned of the coming season. When the waterfowl flew north we knew that soon the snows would fade and the little streams would run again. We knew how food comes from the earth. We knew that the Great Spirit would not have us make wounds in the tender flesh of the land or destroy the way of growing things. We lived happily in a land where grass and trees never failed for thousands of moons and where meat and skins were plentiful.

Sad were our hearts when the White Man made great wounds in the earth in his haste to take riches from the soil of our fathers. From these wounds gushed reddened waters—life blood of our land—into the streams and on to the Father of Waters. We were sad, for with the wisdom of a thousand moons we knew that when the water runs red or brown our land is losing its strength and our grass and trees wither. We knew that in a few short years the work of nature for thousands of years would be no more.

Oh, Great Spirit, bring to our white brothers the wisdom of nature and knowledge that if her laws are obeyed this land will again flourish and grasses and trees grow as before. Guide those who through their councils seek to spread the wisdom of their leaders to all people. Heal the raw wounds in the earth and restore our clear and beautiful streams. Bring to all men the knowledge that great cities which are planned live only through the bounty of the good earth.

—Reprinted from *The Land*

Rural Center for Mexico

• A dream is being realized in the Mexico Mission of the Disciples of Christ where fifty acres of land have been purchased for a new rural center.

The rural center (twenty-one miles from Aguascalientes) will include a missionary residence, a dormitory for boys, and a conference ground which will be used for youth camps, institutes for lay people, and retreats which may be planned throughout the year.

Mr. and Mrs. Byron Spice, who went to the field last fall, will open the work as soon as their home is completed. Mr. Spice is particularly prepared for agricultural and evangelical work.

In the Mexico Mission are strong churches in San Luis Potosi and Aguascalientes and a mission point in the former station. In the towns and rural communities are sixteen small congregations whose widely scattered membership totals about four hundred.

Writing about the young people's camps of this year, Byron Spice said, "The day before the camp started we had as our guests at the social center in Aguascalientes four boys and two girls from one of the ranches. We spent most of the evening teaching them to turn the electric lights on and off and how to use the bathroom

acilities. We saw from this expe-
ience what part of our job of basic
ducation will be when we open our
arm-school."

Said To Have Been Written by a Methodist Bishop

Recommendations:

Church Extension, Debt and Fund Raising. 1 Conference Director, 4 District Officers, all full time. Each district must provide 20 debts annually to insure the full-time employment of these officers.

Education. 1 Conference Director, 4 District Directors, 8 Youth Experts (minimum age 45; 4 for introverts and 4 for extroverts), 4 Adult Experts (minimum age 16), 4 Intermediate Leaders, 4 Primary Promoters, 4 Cradle Roll Organizers and Prenatal Care Advisers, 8 additional for each institution of higher learning. (More may be added if all members of the Conference are not otherwise cared for in detached service.) All full time.

Counselors, Psychiatrists, Advisers and Confessors. 1 for every 7 churches (one day a week at each church). Panel of 10 to psychoanalyze the psychiatrists.

Worship Experts. 1 Conference Director, and 1 Director, full time, for every 15 churches; 1 specialist on Synthetic Gothic for every 30 churches.

Publicity Experts. 1 Conference Director, and 1 Director, overtime, for every 12½ churches. To be qualified and remain on the job, must use 5 reams of paper per week and get 12 inches published.

Temperance. 1 Conference Director, and 1 Director, full time, for every 35 saloons in the Conference. (Must be reasonably temperate.)

Digesters. 1 for every 12½ churches, full time, with ample office force to read all literature of all Boards and to summarize, digest, distribute or destroy.

Truck Drivers. 10, full time, to haul literature from Board Headquarters to Digesters. On return trip should carry suggestions and complaints, up to capacity. (Balance by R.R. freight.)

This will do away with resident pastors. The coordinators will draw up a plan by which each church every Sunday will have one of the above officers in the pulpit, a different one each Sunday. Every man will be in detached service; some doubly detached.

Each man of those listed above is expected to spend one-half of the weekdays in Retreats (seminars, institutes and conferences) and the remaining days in Advances.

—*The Christian Century*

Rural Low-Income Families

• More than three million farm families had money incomes below $2,000 in 1948, and more than one million of these families had money incomes below $1,000, according to a recent U.S. Government bulletin, entitled "Low Income Families and Economic Stability."

Some of the aspects of this critical problem are: "(1) the inability of qualified farmers to secure landholdings large enough and productive enough to make an adequate living; (2) lack of modern capital equipment on low-income farms; (3) lack of supplemental nonagricultural employment; and (4) lack of nearby markets for diversified farm products in many rural areas."

Hired farm workers and migratory farm laborers also present special problems.

The Farmers Home Administration has the authority to make loans at low interest rates to help low-income farmers purchase larger and better farms, improve their equipment and their property, and buy needed supplies for production, but its operations have been restricted because of inadequate appropriations.

Much is being done to enlarge and improve the educational opportunities for children of rural low-income families. It is believed, however, that a more practical kind of guidance and training would help these potential citizens to make the best use of their resources.

A thorough study of the various aspects of the rural low-income problem is necessary in order to determine what programs should be inaugurated and how they could best contribute to the welfare of low-income rural families.

Old Age Adjustment

• The Agricultural Experiment Station of the Pennsylvania State College, State College, Pa., has published a study of "Personal and Social Adjustments of 49 Retired Rural Men," by A'Delbert P. Samson and William G. Mather.

This study of retired rural men in Wayne County, Pa., was made to determine some of the changes and adjustments men undergo upon retirement and to show the effect upon their attitudes and happiness.

The study reveals that very few men had retired of their own choice. Few had made any plans for retirement. Most of them were lonely. The happiest were those with adequate financial resources, the mental resource of active minds and challenging interests and hobbies, and with living wives and children. They were ceasing participation in community organizations, including the church.

The reading of this study raises many questions regarding the social and economic problems of old age. It is hoped that there will be further development in the field.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Malcolm Dana*

BRISTOL CHATTERTON

• Malcolm Dana was director of the Town and Country Department of the Congregational Christian Churches for many years and had a wide acquaintance with American Christian rural life. He was a prophet and champion of new methods of Christian service to rural communities.

Born in 1870 in the parsonage of the First Congregational Church of Norwich, Connecticut, Malcolm Dana was graduated from Carleton College and received his degree of B.D. from Hartford Theological Seminary. Grinnell College granted him the degree of Doctor of Divinity in 1917. He was ordained to the Congregational ministry in 1901, and served pastorates in Rhode Island, Maine and Iowa. During World War I he served with the Y.M.C.A. in France, where he was secretary of the first "Y" hut in that country.

Rural Church Movement

In October 1919 Dr. Dana became the founder and the first director of the National Town and Country Department of the Congregational Christian Churches. Preceded by Paul L. Vogt of the Methodist Episcopal Church and the late Warren Hugh Wilson of the Board of National Missions, Presbyterian Church in the U.S.A., Dr. Dana was one of the executives appointed to lead the rural church movement.

In 1929 Malcolm Dana began to teach courses on the rural church in Yale Divinity School and Hartford Theological Seminary. He helped to organize the Interseminary Commission for the Training of the Rural Ministry, the rural agency of the New England theological schools, and became its director of research. He was writing a history of the first ten years of this commission at the time of his death, August 17, 1940, at Waban, Mass.

* From a radio address, given over Station WGY, Schenectady, N. Y.

Community Consciousness

Outstanding in Malcolm Dana's thinking was a strong community-consciousness. He said, "Community no longer means the territory contained within the limits of the country village. The community extends out in all directions into the open country and includes all these homes, the most of whose interests center in one village. It is not measured by the team-hawl but consists of the 'family of folks' living within the radius of an automobile drive."

To him, the church was something more than a preaching point. It had the possibilities of a social center, and could not live apart from the life of the community. As the supermarkets and consolidated schools reached out from the town into the countryside, so he saw the church reaching out and serving the total spiritual needs of an enlarged community.

Dr. Dana saw the need for a unified religious approach to a total area, regardless of the size of that area. Ordinarily when denominational leaders link neighboring churches, they think only in terms of whether the combined salary will be adequate to support a minister, and whether, by coupling a small church with a larger church, the small church can be kept alive, and the larger church have a stronger pastor. Rarely do they think in terms of community: whether the people of the linked churches trade at the same centers; whether the children attend the same schools; whether the people read the same daily papers; whether they are in the same telephone exchange.

Unless two churches are in the same general community and have a neighborly congeniality, the fact that they have a common pastor cannot bring them together. Dr. Dana's strong community-consciousness, developed from years of pastoral work in several states, and then broadened and deepened by his experience in nation-wide service, made him aware that a rural church must have an active part in the total life of a community; and that when two or more churches are joined together, they must strive to meet the total needs of the people in a large community area.

Larger Parish Plan

It was his community-consciousness which led Dr. Dana to champion the Larger Parish. The Larger Parish Plan called for a unified organization and staff of specialists for the group of cooperating churches which would bring all the religious resources of an area to bear upon all the people and needs of that area.

In his booklet, "The Larger Parish Plan," Dr. Dana says, "It is in reality the old circuit-rider system rejuvenated, brought up to date, given a new equipment, and larger usefulness. The minister is swayed by an absorbing passion to serve over larger areas. He possesses the vision of the foreign missionary who would pre-empt great stretches of country in the name of the Most High. And this minister is not one whit less a preacher and a true man of God because he becomes also a community builder, a local statesman, and a 'rural life engineer.' "

Successful Larger Parishes have been operating for twenty years or more in many spots throughout the nation. Sometimes they are denominational and sometimes interdenominational. Usually they involve several pastors and a religious education director working together to serve several churches and all the Protestant people over a wide area.

Group Ministry

Another plan which Dr. Dana championed to meet rural needs was the associated parish plan, whereby ordinary circuits or yoked-fields, and even independent churches could pool their resources, more or less informally, in a group ministry. Associated parishes were designed to take advantage of the diversified talents of the several pastors, while each church went largely its own way. Group ministries take advantage

f the fact that some pastors are specially gifted in hospital calling, thers in counseling, or religious ducation, and by pooling these reources the total spiritual needs of people over a wide area can be met.

Dr. Dana made use of the demontration parish which was patterned fter the agricultural extension ervice. Under this plan certain romising fields were selected as laces to try out and demonstrate nany phases of rural church work. Dr. Dana took a great personal inerest in these parishes, traveled nany miles to visit them, and spent nany hours working with the local ninisters. In a little pamphlet, "Reigious Adventure in Rural Amerca," he described some of the work being done.

In an address to the Congregational National Council in 1927, at Omaha, Neb., Dr. Dana said: "The church has always been central in the minds and hearts of country folks. They are viewing salvation as social, economic, and even recreational, and believing that men themselves and their environments must be saved as well as their souls. The great need of the hour in town and country is for a ministry and church which will make Jesus real in every relationship of life. . . . Country young people are ready to follow a Christ who shall be made to walk the country roads and visit the peasant homes as he did two thousand years ago."

Malcolm Dana made Jesus vividly real in a rural setting in his splendid little book, *Christ of the Country-Side.*

That is Malcolm Dana, the prophet of rural Christianity, who must surely have a place in our Christian Hall of Fame.

Excerpts from Letters of Our Brethren Service Workers in Europe:

"My activities have been varied in nature. During the first week of my stay, I was invited to sing with the women's chorus of the church. They gave a concert the Sunday following Easter, in which I participated. In mingling with the women at the rehearsals, I made several acquaintances, in which I had an opportunity to explain the Brethren work and some of the philosophy behind our work.

"Some of my time has been spent making calls in the community with the pastor, the church social worker, and the visiting nurse. These visits have shown me the needs still existing among the people. With these crowded conditions, there is much illness, tuberculosis being one of the most prevalent diseases.

"I have helped some in the small hospital for refugee maternity cases. This hospital was supported by the church but due to the expense in operating it, the hospital was closed May 1. The building will be used as a home for the assistant pastor and for a meeting house for young people.

"Living in a German community and getting acquainted with the people have been helpful experiences. I have learned to appreciate and understand them much more thoroughly than before, and I hope in return they have received a better conception of what Americans are like."

—Ivadel Snavely,
Lilienthal, Germany

* * *

"Ordinarily we have kindergarten groups for half days three times a week. Three women work here regularly, two with the children and one with Pastor Schultheis. At times girls who are studying kindergarten work come in to help.

"All during the day I find that the school children come and go. Whenever one comes in, he is usually given something to do, either making something for himself or helping with whatever work needs to be done. Each week there is an hour of instruction for about twenty-two children who are candidates for confirmation.

"In the evenings several groups of young people and some young adults come in for meetings. At this time some are working on a play and some with marionettes. Some do handwork and some meet just for fellowship. I have been told that the older boys decide what they want to do but more guidance is given the girls.

"Many young fellows who came to the Schultheis' when they were children are coming back again now after having been away for several years because of the war. The Schultheis' seems to be a 'hang-out' for the children and the young people of the community and it seems to be the kind of 'hang-out' that there should be more of."

—Hazel Peters,
Gröpelingen, Germany

Fruitage Depends on Rootage

• *The Gospel Messenger,* official organ of the Church of the Brethren, issued a spring Rural Life number which included many inspirational and challenging articles. Among them was one on "The Special Mission and Opportunities of the Rural Church." The author of this article, Robert F. Schleman, Professor of Sociology of Elizabethtown College, Elizabethtown, Pa., envisions the special missions of the rural church as "the task of transmitting to the next generation our stewardship of God's good earth; of sustaining families by helping to establish young people on farms; and of producing peaceful lives."

In a guest editorial of the same issue Professor Eshleman writes about "The Grass Roots of the Church." These grass roots are boys and girls who, through Christian training and fellowship, "become our most highly prized contribution to society."

Adjusting to Local Conditions

• Once serving a rural parish, Howland Community Church, which is located on the edge of Warren, Ohio, has adjusted its program to serve its members which now number more industrial workers than farmers.

The way in which this was done is told in a recent issue of *World Call,* Indianapolis, Ind., under the title, "A Rural Church Serves a Growing Suburb."

Cooperative Church Action

J. MERLIN

• In December, 1948, a new church was organized in the panhandle of Idaho with a charter membership of twelve "stump-ranchers," people whose farms consisted of logged-off lands in the Priest River valley. At the end of one year, they had built to the point where their resources had given out. A fine, two-story block building stood on a prominent point on the highway at a "Y" north of the town of Priest River. (One arm of the "Y" reaches northeast to include most of the original members, and looks toward a large potential constituency. The other reaches toward a large unchurched population spread out for fifty miles to the north, and on to the Canadian border.) But the building, with rafters up, lacked a roof, and with frames in, lacked the glass for windows.

"Big Brother"

At this point, one of Walla Walla's prominent Baptist ministers learned of the need and caught a vision of brotherhood between the two churches. In each division of his church's work the need was presented, the minister urging "a broader and deeper and more loyal missionary stewardship."

The pastor and his family set an example by changing from their previous custom of sending Christmas greetings printed on a card with a family picture to a mimeographed letter presenting the need in Idaho for a financial lift. Their personal contribution was to be the $30 or $40 difference from their previous type of greeting card.

The response was remarkable. One friend from as far as California sent a substantial check. In all, the Walla Walla church raised over $350 for this project. Now a roof and window glass are assured, and the Church in the panhandle of Idaho will be soon completed.

The Washington Baptist Town and Country Committee is urging that churches of its state, whatever their size, try to act as "Big Brothers" to some less fortunate church, for this plan is but the outpouring of the love of Christ in the hearts of His people. It has an advantage over man-made plans in that it requires no set-up of committees, expensive promotion, or overhead expenditures.

Pastoral Unity Plan

• Nine Christian Churches are counted in Overton and Pickett Counties in north central Tennessee. This is rough country on the rim of the Cumberland Mountains. Much of the land is badly eroded, farms are small, and a subsistence type of agriculture now predominates.

Isolation has developed strongly knit neighborhoods, with lives centering around the country school, the country church, and the country store.

In 1948 a young minister, Vinton Bradshaw, was asked by the Department of Church Development and Evangelism of the United Christian Missionary Society of the Disciples of Christ to go into the area to serve five of those churches: Midway, Pine Grove, Miller's Chapel, Bethsaida, and Monroe. Three were unorganized and simply preaching points, two were meeting in school houses.

In the first twenty-two months, Mr. Bradshaw made more than 1700 pastoral calls. All churches have now been organized although the two continue to meet in schoolhouses, and church membership totals 259, an increase of fifty per cent.

Along with the increase in membership has gone improvement in grounds and buildings. Work days are common, when young and old turn out to paint and repair, seed the church lawn, put on a new roof, etc.

Mr. Bradshaw is trained both as a minister and a farmer. With the parsonage are eight acres of land which make a productive homestead for the family. He has gained the confidence and admiration of the more than 1,000 people who live in the neighborhoods which he serves.

Aid to these churches is one arm of the home mission service rendered by the churches through The United Christian Missionary Society. The Lakeside Pastoral Unity, as the organization of the five churches is known, coordinates evangelistic programs, sponsors youth rallies, holds picnics, and strengthens the small congregations in the larger group.

The Lakeside Pastoral Unity is a strong force in the Dale Hollow Larger Parish in which Methodist and Presbyterians also cooperate. The first laboratory school for the Dale Hollow Larger Parish was conducted this year, the total registration of the school being ninety, with sixty-five attending regularly. For some, it meant doing farm chores at daybreak or after dark. For many it was the first time to spend a whole day away from home.

Work was planned to give specific help to teachers in the small Sunday schools and suggest ways and means of utilizing to best advantage the space and equipment available.

"Grandma's Wing"

• How one grandma's happiness was insured is told by her son-in-law in a recent issue of *Farm Journal*, Philadelphia, Pa.

Russell Hoy, the son-in-law, is minister of the Methodist Church at Coshocton, Ohio. He farms a small place about a mile from his church, and on the back of his five-room farmhouse a wing of kitchen-living-room, bedroom and bath was built for "Grandma" after her husband died. Now "Grandma" can come and go, eat and sleep, entertain or visit, as and when she likes. But always, just beyond her door, there are those who love to have her with them.

The author of "Grandma's Wing" says that he thanks God for little children and Grandmas, "for they need each other and we need them both."

Book Review

So Sure Of Life. By Violet Wood. Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Paper Cover, $1.25; Cloth, $2.50.

So Sure Of Life is the amazing ory of the life and almost unbe- evable achievements of Robert F. homas, minister, physician, one- me foreign missionary, and present irector of the Pittman Community enter at Sevierville, Tennessee. hroughout 185 pages of fascinating eading, the author portrays with arity and skill the sequences of r. Thomas's Christian mission.

A quotation on the flyleaf of this ook explains the selection of its tle:

But there is one, they say,
so sure of life,
that the claw of the tiger,
the horn of the buffalo,
and the point of the sword
find him not.
And why?
Because he walks at peace with life
and death.

Tao Tê Ching

Upon completion of his theological aining Robert Thomas served for hree years as a Methodist minister n northern New York, then was sent y his denominational board to each and preach on the island of enang, in the Straits Settlements f Malaya. As the author expresses , "it took a brush with death to ive him true perspective and the nal answer. What he really wanted as not to be either a minister or a octor, but to be both."

Weak in body and with very little oney, Robert Thomas returned ome, married, and a few days later e and his bride enrolled at Syracuse niversity. Side by side they studied nd worked to provide the necessities f life. When finally the license to ractice medicine was awarded, Mrs. homas's health would not permit return to Malaya.

Then came the offer to go to Pitt- nan Center in the mountains of Tennessee. It was a wilderness at that time with roads so poor that it took eight hours to drive twenty-five miles, and the Center was forty-two miles from a hospital. It was in this setting that Dr. and Mrs. Thomas worked, ministering in every way to the needs of the underprivileged mountain people. There were many hardships, but the love and confidence of the people were soon gained.

Today, Pittman is "the back door neighbor of the Great Smoky Mountains National Park," and the Community Center includes not only a well equipped hospital, church, school, store and farm, but a crafts cooperative where mountain folk may bring their hand woven fabrics, baskets, chairs, etc., to be sold. This latter service is directed by Mrs. Thomas.

Twenty-five years have passed since the Thomases went to Sevierville, Tenn. Their children have grown to maturity, and for eight years Dr. Thomas has superintended the work of Pittman Community Center. His biographer says that he is "a completely whole person" with "an inner calmness," "a gift for laughter," and that "he is as polished and dignified as a Park Avenue specialist."

So Sure Of Life is pre-eminently a book for mission study groups, but all readers will find it inspirational and a means of renewing their faith in Christian dynamics and life's purpose.

—Ruth B. Robinson

Scandinavian Co-ops

• Three distinguished Americans have brought reports of the tremendous advances made by Scandinavian consumer cooperatives.

Mrs. Ethel Clyde, farmer, writer and longtime friend of co-ops; Jerome Davis, visiting professor at the University of Colorado; and Ray Strickland of Lord & Taylor, a large department store in New York, completed a study of the cooperative movement in Finland, Sweden, Denmark and Norway this summer.

They found that the cooperative movement in Scandinavia had made up all its losses resulting from World War II and now is at the highest point in its history.

The result of all the rural cooperative development is shown in the healthy condition of farm ownership, the group reported. Denmark one hundred years ago was afflicted with farm tenancy, with more than forty-two per cent of her land so farmed. Today there is less than three per cent farm tenancy in all Denmark. In the United States, the trend is just the other way. We had only twenty-five per cent farm tenancy in 1880, whereas now we have more than forty-two per cent.

In Sweden, there are more than 6,800 local cooperative stores. They are not trying to monopolize any field, they want competition, but they insist on keeping prices at a reasonable level.

The group reported co-op housing "far surpassing" most of the U.S. urban apartment houses. Mrs. Clyde declared, "The cooperative movement of Scandinavia is a challenge to America."

—By *Cooperative News Service*

Blind, Deaf, and Voiceless

• Recognition of the earthworm as a tiller and a conditioner of the soil has come only slowly, the National Geographic Society points out.

The earthworm is blind, deaf and voiceless, but it fells, digs, and eats. Its chief food is the earth itself. The earthworm aerates and processes the earth to depths of six feet. It tunnels close to roots but does not do any damage.

In good, rich soil, earthworms may number 1,000,000 to the acre. Constant tunneling by earthworms accounts for the sinking of stones in some fields. Earthworms are found almost everywhere on the earth except in deserts and the frozen ground in the Arctic regions.

Charles Darwin once wrote a piece on the earthworm which has been resurrected and brought out by *Organic Gardening*, Emaus, Pa.

A Processional of Creation

All

All-Creation sing my song of praise
To God Who made me and vouchsafes my days,
And sends me forth by multitudinous ways.

Heavens

We float before the Presence Infinite,
We cluster round the Throne in our delight,
Revolving and rejoicing in God's sight.

Powers

We Powers are powers because He makes us strong;
Wherefore we roll all rolling orbs along,
We move all moving things, and sing our song.

Clouds

Sweet in our store, exhaled from sea or river:
We wear a rainbow, praising God the Giver
Because His mercy is for ever and ever.

Earth

I rest in Him rejoicing: resting so
And so rejoicing, in that I am low;
Yet known of Him, and following on to know.

Green Things

We all green things, we blossoms bright or dim,
Trees, bushes, brushwood, corn and grasses slim,
We lift our many-favored lauds to Him.

Priests

We free-will Shepherds tend His sheep, and feed;
We follow Him while caring for their need;
We follow praising Him, and them we lead.

Servants of God

We love God, for He loves us; we are free
In serving Him, who serve Him willingly:
As kings we reign, and praise His Majesty.

All

Let everything that hath or hath not breath,
Let days and endless days, let life and death,
Praise God, praise God, praise God, His creature saith.

—From *"All Thy Works Praise Thee, O Lord,"* by CHRISTINA G. ROSSETTI

Variety in Unity

• Nearly every upsurge of spiritual vitality begins in small groups, and religious organization should provide setting for such groups. Also the normal interest distribution in any community will range from the pioneer-minded, intellectual, reflective element at one extreme to the uncritically emotional or uncritically traditional at the other. Though they may be good neighbors, these different types are bored by each other's company. Each needs its own expression in its own language. Religious unity should retain opportunity for variety of conviction, outlook and expression through small groups. Variety in unity is a good principle for community religion.

—Reprinted from *Community Service News*

R.E.A.'s New Secretary

• The appointment of the Rev. Dr. Harrison S. Elliott as general secretary of the Religious Education Association was announced recently. This appointment is particularly significant because the fiftieth anniversary of the founding of the Religious Education Association is to be in 1952.

For twenty-eight years Dr. Elliott has been a member of the faculty of Union Theological Seminary as professor of practical theology and head of the department of religious education and psychology. He has also made a major contribution to the life and work of other organizations.

Dr. Elliott is a contributor to religious and educational journals, and the author of many books, his most recent being *Can Religious Education Be Christian?*

"Against the Mania for Bigness"*

• As for me, my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always, till history comes, after they are long dead, and puts them on the top.

—WILLIAM JAMES

* From a letter to Mrs. Henry Whitman, in the course of comment on G. E. Woodberry's *The Heart of Man,* especially the paper on "Democracy," in *The Letters of William James,* vol. 11, p. 90.

Presidents Speak

"A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid downgrade."

—THEODORE ROOSEVELT

"The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country."

—WILLIAM HOWARD TAFT

"Our civilization cannot survive materially unless it is redeemed spiritually."

—WOODROW WILSON

"The strength of a country is the strength of its religious convictions."

—CALVIN COOLIDGE

"The churches are the greatest influence in this world of ours to overcome the present tendency toward greed."

—F. D. ROOSEVELT